

places—they ask, is there not abundant evidence that a blessing rests on the work of the Society? They are prepared to expect difficulties, but they desire to go forward in humble reliance on Divine grace. They are urged on by every motive of justice, gratitude, and humanity—they are encouraged by the sure word of prophecy—"all Israel shall be saved," and they are sustained by the promise—"They shall prosper that love thee."

NEW YORK BIBLE SOCIETY.

Extracts from the Monthly Report of L. P. Hubbard, Agent of the Society.

THE SHIPWRECKED SAILOR BOY, AND HIS MOTHER'S BIBLE.

Aug. 10th.—Yesterday, while visiting in the vicinity of the Mariners' Church to persuade seamen to attend public worship, I met a lad in the garb of a sailor, who, in reply to my invitation said, "I would willingly go if I knew where to find it." I remarked, "it is not a short distance, and I will accompany you."

As we walked along together, he said, "I left England when I was twelve years old, and since that time I have been traversing the ocean, far from parents and friends, principally between the East and West Indies, and though surrounded by temptations, I have never forgotten my mother's counsel. I arrived here yesterday a stranger, and an glad to meet a friend. I gave him a Bible, and we were soon seated in the sanctuary. He listened with fixed attention to the discourse, and at the close of the services I invited him to call and see me this morning."

When I entered the office, I found him reading at the table, and inquired how he pleased with the sermon. He replied, "I was so well pleased that I went again in the afternoon, and evening." "Have you a Bible?" I inquired. "I have not," said he, "neither have I any money to pay for one. I was wrecked, and lost the Bible my mother gave me when I left home. It was an old one that had been in the family forty years, and was a precious gift; here he was affected even to tears. I secured a new one, and added to him a Bible, for which he seemed truly grateful. I also improved the opportunity to converse with him on the subject of religion, and could not but hope that the Bible might be sanctified to this child of the ocean."

Aug. 21st.—Found great numbers of emigrants at the boarding houses this morning, and never do I remember spending a more interesting day in the distribution of the Scriptures. After supplying several families with the Bible, I observed three intelligent boys in the crowd, with their knapsacks on their backs ready to start for the great West. On inquiry I found they had no Bibles, and gave each of them a pocket Testament. They were delighted with them, and ran to their parents and told them what they had received. They came, shook my hand and thanked me for my kindness to their children."

Sold also a French Testament to a Roman Catholic, and supplied a number of poor children with Testaments, and could you have witnessed the joy with which they were received, it would have amply compensated for all your toil and self-denial in this cause.

CATHOLICS MUST BE SUPPLIED WITH THE SCRIPTURES.

A German asked me if I had a Catholic Testament. "I have not," said I, "but can supply you with such as I have, and if you will read it attentively, its blessed truths will come home to your heart and conscience." He said, "I am a Catholic, but if you will leave one, I will examine it, and if it suits me, when you call tomorrow I will buy it." I left it with him, and the next day while making my usual perambulations among the boarding houses, I found him with some forty or fifty emigrants seated at the dinner table, and as soon as he recognized me, he remarked—"I am pleased with the Testament, and hope you have another, as I want one for my sister." I handed him another, when he purchased the two.

Circumstances similar to the above are almost daily occurring, which should awaken our sympathies and prayers for this large class of emigrants.

August 26th.—Visited the ship *Silvie De Grosse*, Nylson and Gustave, bringing six hundred and fourteen emigrants. The number of the destitute for the Scriptures was immense, the crowd around me at times being so dense that I could scarcely turn to the right or left.

I was much interested, and spent the day among them and others, supplying the poor without money and without price. One of them took a seat on the steps of a store, a short distance from the crowd, to enjoy a season of rest. He had a Testament, as I passed, he remarked—"This is excellent, I shall never forget your kindness."

August 29th.—Visited the steam ship —, and on making my object known to one of the officers, was kindly received, and informed that the crew were not supplied with Bibles, and said he, "I fear they are not Bible men to the extent they ought to be, and besides they change frequently, but as you propose that the name of the ship shall be stamped on each, and that they shall remain on board permanently, I should think they would do much good, and can assure you, they will be very acceptable." I accordingly supplied the ship's company.—A. E. Leavelle.

REVIVALS IN THE WESTERN RESERVE, O.

From the recent Narrative of the state of religion adopted by the Synod of Western Reserve, for the year ending Sept. 15th, 1840, we learn that revivals have been enjoyed to a considerable extent in the Presbyteries of Cleveland, Portage, and Huron. We abridge from the Ohio Observer the report of the progress and results of this interesting work of grace which the narrative records. The Synod states that—

The first indications of special divine influence on the congregations were perceived in a general seriousness and disposition to hear the gospel. These indications soon created a demand for increased labor, and special efforts were made by the pastors. The influence of the Holy Spirit attended these efforts. The deep and long protracted slumbers of Christians were broken up—backsliding blocks were taken out of the way by repentance and confession—and, when the way of the Lord was thus prepared, his arm brought salvation. Many became obedient to the faith. Large numbers have been added to some of the churches. In others, these refreshings have been more limited, and fewer numbers have been gained to Christ. Although the peculiar favor of the Spirit attended these efforts, the results are, thus far, most happy, and promise to be permanent. The converts run well. Many members of the churches continue to walk in the fear of the Lord and comfort of the Holy Ghost.

We must not, as worthy of special regard, the seal of the divine blessing which has been placed upon the Bethel efforts at Cleveland. In the success of these efforts, the adaptation of the Gospel to the race, has been fully demonstrated. Many sailors and boatmen have been induced to attend religious services, and numbers have been convinced of sin and converted to God. These things should awaken deeper interest and call forth more fervent prayers and efforts for this long neglected and numerous class of the people.

While these fruits of the Spirit still abide in some portions of Synod, other blessings have been graciously vouchsafed to most of the churches where the stated means of grace have been employed. Among these, we notice an increased attendance on the preaching of the Gospel. Sabbath Schools and Bible classes are enlarging and multiplying, and there is evidently a growing sense of obligation in the congregations and in our communities generally to remember the Sabbath day and keep it holy. In some portions of Synod, efforts to disseminate the truth have been revived, and in some, the Monthly Concert of Prayer for Foreign Missions is observed, though not attended with an interest commensurate with its great design.

A number of pastors have, during the year, been settled over destitute churches, and several new churches have been organized.

NEW HAMPSHIRE.

From the Minutes of the General Association, it appears that the next meeting is to be held at Fran-

cestown. The Narrative of the State of Religion was reported by Rev. Daniel Lancaster; from which we copy the following:—

From the Narratives given to the General Association the present year, it appears that the state of religion in the churches is unusually animating and cheerful. The refreshing rain of the Spirit has fallen upon many of them with great power, and the moral and religious aspect of nearly all is encouraging. There is a spirit of union and harmony prevailing; and Christians—wearing with the excitement, agitating movements which have, to some extent, heretofore divided their councils—are disposed again to unite their efforts in the common cause of our Lord Jesus Christ.

In the Eastern portion of the State, and especially within the limits of the Piscataqua Association, there have been revivals of unusual extent and power. Never since the days of Whitefield, Portsmouth, and not since its first settlement in Dover, has such a pervading and absorbing Divine influence been enjoyed. To the first church in the latter place, 90, and to the North church in the former place, 80, are reported as having been added. The towns of Somersworth, Rochester, Hampton and Exeter, have also shared in these blessings.

There is good evidence also that other portions of our Zion have not been forsaken of God. Precious tokens of his favor have been enjoyed by some churches in most of the Associations. Twenty-eight churches, in all, are represented to have been blessed with revivals during the year; and in connection, two of the most important Academies in the State, Exeter and Union Academies, have been especially visited with Divine mercies. In the latter, thirty of the youth are thought to have passed from death unto life. The other towns in which revivals have occurred, are Franconstown, New Boston, New Vernon, the two churches in Nashua, Hollis, Hinsdale, Fitzwilliam, Keene, Claremont, Washington, Lempster first church, Lebanon, West church in Plainfield, East Hanover, North Wolfborough, Tamworth, Meredith Bridge, Northfield, Nottingham, Milton and Wakefield. To all the churches reported, 1000 have been added to the year. The whole number of communicants, so far as ascertained from the statistics from 124 churches, is 17,675.

In these revivals, errorists have been converted, the impenitent reformed, and many who have grown old in sin, as well as little children, have been gathered into the church. It is worthy of notice, that in one church, a revival commenced immediately on the revival of church discipline. Twenty-seven have been suspended for disorderly walk. In connection with these revivals, are reported the organization of three new churches; two of them on ground where churches, which once existed, had become extinct.

BOSTON RECORDER.

FRIDAY, OCTOBER 30, 1840.

[From our Correspondent.]

MIDDLESEX SOUTH CONFERENCE OF CHURCHES.

This body held its semi-annual meeting at Framingham, on Tuesday and Wednesday, of last week. After some time spent in discussing various matters of local interest, on Tuesday morning, the anniversary of the Home Missionary Society was attended, with much interest. Rev. Mr. Clark, Secretary and General Agent of the Massachusetts Missionary Society, addressed the meeting. He said the cause of Home Missions was as ancient as Christianity. Our Saviour "came into his own." He proceeded to argue the importance of still prosecuting the enterprise, from the condition and numbers of the destitute, many of whom are the members of Christ's spiritual family. This class, he thought, did not sufficiently share our sympathies. Many of them have been driven from the places where their fathers worshipped. Nearly half the churches in this State were of this description. But, in the new settlements, there were tens of thousands of Christians lifting their imploring hands to us for aid. And some of them are from New England—the sons and daughters of the Pilgrims.

But, there are others, who "care for none of these things;" and yet, are none the less entitled to our compassion. And, he made out a calculation, based upon very liberal premises, as to the number of Christians, from which it appeared that there were at least six millions and a half, in this country, who do not even belong to any religious society or denomination, who are as indifferent to the subject of religion as the heathen; and the number is increasing every year. Nor can it be objected against efforts in their behalf, that they do not desire the gospel. Had Christ waited till men were even willing to receive the gospel, who would have been saved? Nor need we go far to find these destinations. He had recently visited a country in Massachusetts, in which there were eight towns out of thirty, in which there are no evangelical churches of any denomination. And, to show what is generally the condition of towns in which there are no evangelical churches, he mentioned a place which was thirteen years ago in such a condition, where it was customary for loads of hay and wool to be brought in and exposed for sale, on the commons, in front of the meeting-houses, on the Sabbath, and for the common to be covered with boys and young men at play, during the time of public worship. A gentleman came into the town, whose moral feelings were shocked at what he saw; and through his influence, a meeting was called, to see if any thing could be done to enforce the laws. At this meeting, he proposed that these open violations of the civil law should be discontinued. But this was voted down with an overwhelming majority, and a resolution passed, declaring that they looked with contempt and disgust upon all these efforts to see that the law is obeyed. Soon after, a little orthodox church was formed; the members of which thought themselves well off if they got through the streets without being hooted at. That was thirteen years ago. Now, they are beyond the reach of our aid—they support the gospel among themselves. They have, however, paid for the support of the gospel, six times the amount of all their legal taxes." Some men of moderate property pay \$100.

In one of the towns situated as above described, there was an awakening a few months since, and an orthodox society formed. One poor man subscribed \$50 without knowing where it was to come from; but he trusted the Lord would enable him, in some manner, to pay it. Some time afterwards, he received the amount from New Orleans, from a man he had not heard from for twenty years, and never expected to hear from. This is one among a multitude of cases that might be mentioned of a similar character, showing the safety of walking by faith.

Another fact, he mentioned, of a very affecting character. He attended a meeting on the Cape. The weather was bad; and the minister remarked that there were doubtless many absent, who might esteem it a favor to aid the cause, and therefore they would be called on. As he was passing around the next day, he called on a woman who had recently lost her husband. She seemed at first to be embarrassed. But at length, she remarked that her husband, when he was alive, used to give \$3 for himself, and \$2 for her to the cause of Home Missions; and now she was at a loss whether she ought to give \$2 or the whole \$5. Finally, she said, if her husband, now in heaven, could see what she was doing, she doubted not that he would be more pleased to have her give the whole; and she concluded she would do so.

This enterprise, he concluded, which was one continued effort, begun by our fathers, in the early settlement of this country, cannot now be dispensed with. And, we have encouragement to prosecute it, as a necessary part of the great enterprise for the conversion of the world. A church which a few years ago was one of the feeble churches, supported by this Society, last year paid \$600 into the treasury of the American Board.

Rev. Mr. Thomas, of Ohio, offered the resolution, commending the Home Missionary Society, and expressing the interest felt by Conference in the enterprise; which he supported by a number of interesting facts, showing the destitution which prevailed in that region; with from 15 to 20 ministers, and 15 to 20 destitute churches—members few and feeble—many from this State, or other places where they have been accustomed to the gospel. They will meet and build a log cabin for a meeting-house, and give a minister food and clothing—they are willing to do all they can. They have to be supported by Presbytery, who send them preaching from one to four times a year. In Kentucky, where he had resided, there were, within the region of his acquaintance, twenty churches where ministers might be settled now; if ministers were to be had. The late venerable Dr. Blackburn had informed him, that he knew of whole counties in Kentucky where there was not one Presbyterian or Congregational minister, and no stated preaching. There were people, there, also, who never attended, and did not know what public worship was; and who did not even understand the meaning of a blessing at meals. He gave a tract to a woman, and spoke to her of the death of Jesus Christ. "Why?" she replied, "Jesus Christ! Is he dead?" "So entirely ignorant was she even of the name of the Saviour; but supposing him to be some great man, she seemed unwilling to be supposed ignorant of his name. From that place, he could travel north nearly 100 miles, without finding a single Presbyterian or Congregational minister, or any organized church; and that, in a populous part of the country. A minister told him, if he had ninety ministers, furnished with one half of their support, he could find ninety churches who would furnish the other half.

Mr. Thomas proceeded to show the activity of the enemies of religion, in sowing error and infidelity. An infidel paper had been sent from Boston gratis, and forced upon some of the members of his congregation, fifteen hundred miles from here. He spoke, also, of the activity of the Catholics. There was a Catholic church in the village where he resided; though nobody knew where the money came from to build their house, or support their priest, for there were but few Catholics there. Now, they are also establishing an institution of learning. He had heard a Catholic Bishop make an address in a Protestant institution, in which he declared, as a reason for so doing, that the Catholics were about to take up the subject of education in this country; and if the money could not be furnished here, it would be furnished elsewhere.

He spoke, likewise, of the prevalence of error in the West. In the village where he resided, containing about 1,500 inhabitants, there were no less than eight different denominations. He maintained that true religion is diffusive in its nature; and alluded to the examples of Abraham, Moses, David, and the primitive Christians; not forgetting to remind us that the souls which Abraham "had gotten in Haran," were not his purchased slaves, but proselytes to the true religion.

He was followed by Rev. Mr. Means, of Concord, who spoke in an impressive and interesting manner of the vastness of the object, in its bearings upon the great object of the world's conversion and the glory of Christ.

Rev. Mr. Hunt, of Natick, spoke of the duty we owe to those ministers who have gone to the new settlements. He alluded to their trials, with which he had been deeply affected, in reading their letters in the Home Missionary. He thought no class of men were more entitled to our sympathies than the Home Missionaries. The present pressure had come heavily upon them. In some of their families there had been absolute starvation; and they had been obliged to sell the last articles of their furniture, and even their clothing, to procure the means of subsistence. Many have come back broken hearted. He knew the feelings of these men. With many of them he had been acquainted in the seminary; and it was the wants of the West which had first turned their attention to the ministry. This was the object for which they had toiled through a course of study; and they had entered upon it in the true missionary spirit. The first thought of the student is, the foreign field; and the next, the West. He goes there, because there is a great call for the word of life. Nearly all of those with whom he was acquainted at Princeton, had gone west or south. Shall they be supported? They cannot long sustain themselves, under such a pressure of pecuniary difficulty—they must sink under it.

The question, he said, was sometimes asked, "Why have we so many supernumeraries?—Why so many ministers out of employment? Why do they not go to the West?" Most ministers in the East are poor, if not absolutely in debt. Before we ensure them, ought we not to be liberal in contributing, that they may have something to sustain them, when they do go? He was recently conversing with one so situated, who anxiously desired to go West, but dared not. He doubted not that the Home Missionary at the West, experienced far more privation and hardship than the missionary in the foreign field.

The Moderator, Rev. LUTHER HYDE, of Wayland, said that, about twenty years ago, there were two places, agricultural towns, nearly equal in population and fertility, which had been going through two different processes. In one of them, the gospel had been preached in its purity, with a prominent exhibition of its peculiar doctrines. In the other, the minister exhibited these doctrines less distinctly, because there were some who differed with him, in relation to these matters. In the first, the minister and church began, on the principle that religion, like light, is diffusive,—giving. The other began upon the principle of withholding. They paid their minister a small salary, never having raised it above the old rate of \$200. In the year 1830, the first of these churches gave \$300 to Foreign Missions; \$100 to Home Missions; and to other objects so as to make the whole sum given to benevolent objects \$600. But, where is the other? He had not been surprised, he said, to learn, as he had recently, that they had placed themselves on the list of beneficiaries. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

The remainder of the day was spent in discussing

various questions sent from the churches, and attending to other matters of local interest. Meetings for prayer and religious conference were held in different parts of the congregation in the evening.

Wednesday morning, the Conference agreed to adopt the new plan for regulating contributions for benevolent objects, recommended at the last General Association, which was laid before them by Rev. Mr. Bliss. The morning hour was spent in discussing questions, and in regulating various matters pertaining to benevolent operations, till ten o'clock, when they repaired to the body of the house, to attend the anniversary of the

EDUCATION SOCIETY.—Rev. Mr. Emerson, Agent of the Society, spoke of its object, which he said, was to carry out the designs of our Puritan fathers. He said, that the ministers of the gospel were the leaders in forming the institutions of learning in New England; and that they were prompted by motives purely religious. The first ministers of New England were men of deep learning and ardent piety. He proceeded to show, by extracts from the early writers of New England, that the object of the founders of Harvard University, was to raise up a learned and pious ministry; and he showed, at considerable length, the sacrifices which they made to accomplish this object. He showed, also, that the common school system of New England, the first of the kind in the world, originated with ministers, for the purpose of promoting religion.—We complain of "hard times;" but what are our contributions for religious purposes, compared with those of our fathers. Six years after founding the Colony, the Legislature voted £400 for the founding of a college, (which was as much as all their other taxes,) besides the toll over Charles River for the support of the President. Ministers gave one half towards founding the college, out of their own private estates. But they were not the only ones who gave. Every one gave such as he had. Among the list of donations, we find a few sheep; a pewter flagon; a piece of cotton cloth, &c.

Only six years after the founding of the college, there were a number of indigent young men that needed assistance. The Rev. Thomas Shepard went to Connecticut, to consult the commissioners of the several colonies, and ask them if something could not be done for these young men. They went home; and immediately after, there was laid, by every Legislature, a direct poll tax of one peck of corn, or twelve pence, for their benefit. Here, we find an answer to the objection of some, against the Education Society, who inquire, "Why not do as our fathers did?" Raising up ministers, by assisting poor young men to obtain an education is a new thing in New England.

He proceeded to compare the results, in regard to general intelligence, in New England, with England, Wales, France, the Canadas, and other portions of the United States. In England, only 1 in 15 of the children learning to read; in Wales, 1 in 20; in France, 1 in 35. In Pennsylvania, 150,000 out of 1,000,000. At a trial in Alabama, the jury could not be sworn, because none of them being able to write, no one could act as foreman. Mr. Birney, who has practised law in that State, being asked if that was a common case, replied that it was not; but it was a very common case to find one half of a jury who could neither read nor write.

And what is it that draws such a broad and deep line between New England and the Canadas? It was the difference in the clergy, who, in one case came with the Bible in their hands, fostering schools and colleges, and in the other, keeping the people in ignorance, and withholding the Bible. Look, also, at the religious results: New England is found bristling all over with spires; while in Canadas, and in the western and southern States, we may travel 30, 60, or 100 miles, without seeing one. And New England has furnished one half of the educated ministers now in the Mississippi Valley. The same also may be said of foreign lands. Well might our fathers say with Jacob, if they were here present, "With my staff I came over these waters, and now I am become two bands." Truly, "the glory of children are their fathers."

He also answered the objection sometimes brought against the education cause, that there is such an abundant supply in some parts of New England, by referring to the vast destitutions abroad. Yet, he said the supply now falls far short of what was aimed at by our fathers. They thought it necessary to have two ministers to a town—one a teacher, and the other a pastor; and the first six towns in Connecticut had ten ministers.

SLAVERY.—After the close of the anniversary, the Committee appointed at a previous Conference to correspond with persons at the south, on the subject of slavery, reported. Rev. Mr. Brigham read a letter, which he addressed to Rev. Dr. Plummer, of Richmond, Va. and Rev. Dr. Lindsey. This letter states that the members of the Conference, though differing in their views as to the measures to be pursued, are agreed in the opinion that slavery is a great evil—that the system is essentially bad, &c.—that slaveholding is sinful; and that, wishing fully to know their duty, they sought for light, and wished to obtain information from their brethren at the south, as to the actual state of the slave population, the views of slave owners, especially those regarded as pious, their reasons for the continuance of slavery, and the desirableness of its removal. To the letter addressed to Dr. Lindsey, no answer has been received. Dr. Plummer returned the letter with a few lines written at the bottom, saying that the very best answer to the inquiries which could be given would be found in 1 Timothy, vi. 1-6. So much for southern courtesy.

Rev. Mr. Cumings read a letter, which he had addressed to several gentlemen at the south, asking them if they were willing to engage in the proposed correspondence, for purposes substantially as stated above. This was addressed to Joseph Cumings, Esq. Savannah; Dr. Brantree, of Charleston; Rev. Mr. Clayton, (Methodist), and Rev. Mr. Witherspoon, of Alabama. From the latter two only had he received replies. Mr. Clayton consented to the correspondence, and it is still in progress. We shall not attempt to give an abstract of his letters, because he requests that, if published at all, they may be published entire. He says, however, that he is not a slaveholder. Mr. Witherspoon respectfully declines the proposed correspondence, because he considers the institution a matter of civil legislation only; because such is the sensitiveness of the southern people that it would be considered treason against their rights for him to hold a private correspondence on the subject; it would be plotting the destruction of his influence as a minister of the gospel; it would be treason against the spiritual welfare of the slave; and because abolition has done more to rivet and perpetuate the bonds of the slave chains, than any thing else. Mr. Cumings read also his reply to this letter, in which, in a kind and respectful manner, he reviews these reasons, and shows how degrading they must be to the spirit of a free man; and remonstrating, in a firm and decided manner against the course pursued by the south, on this subject. The Committee was continued.

CONCLUSION.—In the afternoon, a narrative of the state of religion was read, a sermon preached by Rev. Mr. Carver, of Berlin, and the Lord's Supper administered by Rev. Messrs. Cumings and Starkweather. From the narrative, it appears that no special interest has existed since the last meeting, except at Framingham, where there have been 25 additions and six stand propounded; and at Natick, where there are between 30 and 40 inquiries, and three fourths of those at Framingham were baptized in infancy. Their ages vary from 13 to 75. Eight out of the twenty-nine are children of members who belong to Maternal Associations. The whole number of additions in the Conference is 127.

BOWDOIN COLLEGE.

From a triennial catalogue of this institution, published, we learn that the whole number of alumni is 683, 93 of whom have deceased. The whole number of clergymen who are graduates is 103, only 7 of whom have deceased. The President, Rev. Joseph McKen, D. D. was elected in 1802. His successors were Rev. Drs. Appleton, Allen and Woods, Jr. D. D. President, Parker, Clark, Land, L. L. D., professor of chemistry, mineralogy and natural philosophy, Alpheus S. Packard, M. A., professor of moral philosophy and metaphysics, William Smyth, M. A., professor of metaphysics, Joseph Roby, M. D., professor of anatomy and surgery, Daniel R. Goodwin, M. A., professor of modern languages, Richard Pike, M. A., Henry B. Smith, M. A. tutors. The last named gentleman who has spent several years in Europe, is employed to instruct during the absence of the President Woods in Europe. The following graduates of Bowdoin have been, or are now, members of Congress.—Benjamin Randall, John Adams, George Evans, Franklin Pierce, Jonathan C. Prentiss, S. Prentiss, and William Pitt Fessenden.

AMHERST COLLEGE.

This institution was founded in Amherst, Mass., but was not incorporated as a college till 1827. The whole number of graduates, including the class of 1840, is about 600. Of these 26 have deceased. The whole number who have become ministers of the gospel is about 230, of whom 9 have died. The following individuals from this college have been, or are now, foreign missionaries, John A. Allen, John T. Jones, Elipha C. Briggs, Alonzo Chapin, Stephen Johnson, Robert Taylor, Story Harbord, Asher Bliss, Henry H. Henry, A. Holmes, James L. Mearns, Charles Powers, Benjamin P. Schneider, Hildred Beane, Ebenezer Burgess, Israel W. Seal, Leander Thompson, John E. Farwell and Henry J. Van Linschoten. About one tenth of all who have been ministers of the gospel. Two of the graduates of this college have been presidents of colleges, 14 have been, or are now, professors in theological seminaries or colleges. The present teachers of the college are Rev. Heman Humphrey, D. D., professor of divinity, Rev. Isaac Hitecock, L. L. D., professor of chemistry, natural history, Rev. William E. Fowler, M. A., professor of rhetoric and oratory, Rev. Nathaniel Fiske, professor of mental and moral philosophy, Ebenezer S. Snell, M. A., professor of natural history and natural philosophy, and Wm. S. Tyler, M. A., professor of the Latin and Greek languages. The tutors are Clinton Clark, M. A., Joseph G. Stearns, M. A., and Roswell D. Hitecock, M. A.

THE GOSPEL AMONG THE ASHANTES.

In 1826, the British gained a decisive victory over the Ashantes, a savage and powerful nation near the western coast of Africa. On the spot of a treaty of peace, in April, 1831, the king, one of his sons and a son of the preceding king, Cape Coast Castle, as hostages, together with ounces of gold, as a security for the performance on his part, of the conditions of the treaty, for term of six years. At the end of six years, the present king, who had, in the mean time, been given up as hostages, should be sent to England for education, where they at present are. Soon after the Wesleyan missionaries came to the Cape Coast Castle, as a security for the performance on his part, of the conditions of the treaty, for term of six years. At the end of six years, the present king, who had, in the mean time, been given up as hostages, should be sent to England for education, where they at present are. 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